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WHAT DO WE OWE TO THE OLD TESTAMENT?

TO THE EDITOR OF THE SUN-Sir: Kind Orthodoxy, taking pity on one gone astray, sends him a passage from the Old Testament, striking enough, as Orthodoxy thinks, to have the effect of a miraculous resurrection from the dead.

Of the changes that I have seen in a long life not one is more momentous than the change in the position of the Rible. As the collection of a national literature, intensely interesting and sometimes spiritually grand, the Old Testament will live forever. As a supposed course of divine revelation it has yielded to critical inquiry. The reputed authorship of much of it has been disproved, and it has been shown to be a human mixture not only of that which is sublime with that which is the reverse of sublime, but of good with evil. Vain, surely, is the attempt to restore its unity and divinity by any application to its ethics of the Darwinian theory of evolu-Would Deity in revealing itself to man stoop to personate the primitive delusions of the human mind and the lower stages of human morality? In what does the evolution end? In the tribalism of Ezra commanding his fellow countrymen in the name of God to put away their foreign wives and children.

It might be difficult to say what the effect on the whole of belief in the inspiration of the Old Testament on character and progress has been. The opening of Genesis is sublime, as Longinus felt. It seems. compared with what follows, the work of a superior mind. But deveut belief in it has barred, nearly down to our own day, planet and the origin of man. Two generations ago a lecturer on geology might be heard pitiably struggling to force science into conformity with faith. Then, from the grand "Let there be light!" we drop to the God who makes man of dust, woman of man's rib and manufactures coats of skin for them. We have God walking in the garden in the cool of the evening. We have the Tree of Knowledge and the talking serpent. The patriarchs living nine centuries, the giants, the Deluge with its infantine delusions and impossibilities, the loves of the angels and the Tower of Babel. are all on the level of the commonest mythologies. Yet they have clouded the mind of the most advanced members of

the race. In the higher passages of the Prophets, such as that cited by my orthodox well wisher, we have grand manifestoes of faith in the God of righteousness, though we hardly find aspirations after spiritual selfculture, or, saving perhaps in passages of the Psalms, anything like the tenderness of Christian ethics. There are glimpses, though only glimpses, of a universal religion. There is no glimpse anywhere of a life beyond the present, though there are allusions to the Book of Job a deep interesting effort to solve a mystery of the moral world, albeit with an abortive conclusion. We have the beauty of pastoral life and character in the Book of Ruth; we have chivalrous affection in the friendship of David and Jonathan. In the Mosaic law, compared with the codes of the most civilized nations of antiquity, notable advances may be traced. Such are the law which guards human life by making homicide a public crime to be punished, instead of a private injury, to be compounded; the right of asylum to bar hasty revenge; the limitation of paternal despotism by requiring the participation of the mother in the condemnation of the disobedient son; evils of polygamy; the mitigation of war by the injunction regularly to summon a besieged city, to show some pity for the feelings of captive women and to refrain from destroying the fruit trees, as the Greeks regularly did. Peace, not war, is blessed and exalted. Wars of conquest are made almost impossible by the repudiation of forced service. Nor is there a more blessed institution than the Sabbath, the day of rest. Let humanity give the Old Testament full credit for all this and for its effect on the general sentiment and legislative tendencies of the Bible reading world.

On the other hand we have the picture of a Deity covenanting to advance the interests of one tribe above those of the rest of mankind on the condition of the performance of a tribal rite, and thus stamping tribalism as perpetual. We have a Deity prospering the craft of Jacob, hardening the heart of Pharaoh so that he will not let Israel go, and then slaying all the guiltless firstborn of the Egyptians; sanctioning the robber invasion of Canaan and the extermination of its people, making the sun to stand still in heaven that the slaughter may be complete; approving the treason of Rahab, the murder of Sisera, and the hewing of Agag in pieces before the Lord; not condemning David when he puts to a clear of torture the people of a captured city; prompting the butchery of a prophet, to be torn to pieces by bears. It can hardly be doubted that these presentations of Deity and the divine government have had their effect on the character of men, that they are partly responsible for the darker features of Puritanism and for the use of persecuting force in the supposed interest of religion.

"Thou shalt not suffer a witch to live." What crimes and horrors followed in the are rotten and evildoers. I despise rottenness; train of the dark superstition which had its | I despise oppression: I despise anything that opwarrant in those words!

The idea of a Chosen People still lingers and leads to aberrations. Perhaps the tribalism of which it is the Hebrew version | be fair to say, as myself-although I do not really may not have been without its effect in maintaining too sharp a distinction between Christendom and the rest of humanity.

It may be difficult to strike the balance. What is certain is that free inquiry has at length prevailed over tradition and empowered us to choose the good, of which there is rich store, such as the passage tendered for my conversion, in the Old

Testament, and eschew the evil. What is the relation of the Old Testament to the New? The Sanhedrim, for its

part, pave that question a decisive answer. Devot ses of Judaism have spoken of Christianit r as its supplement. The relation is iliffice it to define. But to the pupil of Gama tel the religion of Jesus was evidently a new dawn and a new life. We have J adaism still before us perpetuating its ling sring tribalism by the tribal rite; refusing to blend with the races among which it dwells; to intermarry with them; to break bread, if it can help, with them; treating that which is unclean for itself as clean for them; celebrating the feast of Purim in memory of its ancient feud. I speak, of course, of the strict, and Talmudio Jew as he is found in Russia or Poland, not of those whom THE SUN describes as aving undergone American infl.ence and ecome practically citizens of the American republic, or rather perhaps of the world, and not Talinudists, but simply theists. GOLDWIN SMITH.

Mr. Burden.

Mr. JAMES A. BURDEN, Jr., is a bigger and a more considerable person than was generally apprehended. We take it, without knowing much about it, that he has always been a respectable and amiable gentleman, discharging the functions of his social condition with credit and even, it may be, with distinction; but to-day he cuts a very much more important figure. He is a man who has had the pluck and the independence to take a blackmailer and a scoundrel by the throat and hand him over to the mercies of the police, and for that if for nothing else the whole community

owes him a debt of gratitude. Mr. BURDEN has done a great public service and he commands the respect and admiration of THE SUN.

Reappearance of Dr. Gaines.

A glad Christmas hand to our old friend Dr. JOHN WESLEY GAINES. He was up and doing in the House of Representatives Thursday. Wit, eloquence and poesy spirted from him. His speech had an encyclopædio range worthy of the possessor of all the talents and most of the virtues. Be it our humble privilege to glean reverently after his wide triumphant swath. He basted Philadelphia lawyers. He celebrated Tennessee and her greatest crop, great men:

" How did the State of Missouri stop her frauds and moral decay? Did they come and ask the Congress to do it? Wity, not by a great long shot. It started from a lit le humble fellow, and he was born in the State of Tennessee (laughter)-little rational inquiry into the history of the Jos Folk. And I want you to distinctly understand, gentlemen, you may not know it, but all the great men have not left Tennessee yet. [Laughter.] I will tell you, gentlemen, that I can pick out 200 lawyers in the city of Nashville that can put the thieves and robiters and plunderers of Philadelphia or any other city of this country in the penitentiary, if they will give them the sinews of war.

" A Member-And a jury. [Laughter.]"

He showed the superiority of the Democrats to the Republicans. The former "have laundry days," but the Republicans "never do." But wait a week:

" Gentlemen, the Democrats will have the biggest laundry ' when we get in in a year or two from now that you ever heard about. And I tell you, gentlemen, we will show you then where the rascals are, and we will use lye soap. Oh, I have come in contact with some of them, and I have been after them with a pitchfork. I am not done with them. [Laughter.] "

Dr. GAINES wields Captain TILLMAN'S weapon as well as the spatula and the scapel. We do just love to see him running all the prongs of it into a trust

" I have done what I could to put that infernal outlaw . . . in the penitentiary, where I be-So long as the great GoD gives me a voice, so long as He gives me the little gray matter that is left in my head, the little spark of love I have for my nother and my country, I shall never let up on that vampire until I see him behind the bars. He has been robbing my people under the forms of law. He has been at the head of an international and Federal trust, and the tobacco farmers have been stirred up in Tennessee and Kentucky, in decency and in order, and within the limits of the law, thirty thousand strong, blacks and whites, old and young, rich and poor, have banded together to defend their homes and firesides, waiting until the Attorney-General can give them relief, injunction and indictments against this vampire."

If Government by injunction is ever permissible, it may be used freely against a vampire. Besides, the old fashioned method of driving a stake through the vampire's heart may be unconstitutional, as a cruel and unusual punishment. But what does shy Dr. GAINES mean by talking of his vast cerebral reserves as "the little gray matter"? Must we repeat again the memorable lines of the poet:

" JOHN WESLEY GAINES, JOHN WESLEY GAINES, Thou monumental pile of brains;

Proud Tennessee relies on thee,

went vampire hunting:

JOHN WESLET GAINES, JOHN WESLET GAINES!" But what did the people do when they

"They said: 'You got to give us a living price for our tobacco: It cost us six cents to raise it, and you have been paying us " a cent, a cussing, and a nothing." ' as my friend JOHN B. ALLEN says-in fact, paid them last year an average of four cents. And what did they have to do when they got our tobacco this year? They paid us about 8.89 cents for every pound they bought. That was not the result of my efforts nor the efforts of any other one man. Not at all. There was JOHN B. ALLEN of Clarksville, Tenn.; there was STANLEY of Kentucky, and OLLIBJAMES of Kentucky; JOEL B. FORT of Springhearts, a plain, little, redheaded farmer down at Glenraven, Tenn., the chairman of the executive

committee, and his five or six associates." As a matter of fact, did not the plain all the prophets of Baal; sending forth a little redheaded farmer of Glenraven do lying spirit to betray King Ahab to his the most and best work? If the Hon. ruin; causing forty children, for mocking EDWARD WARD CARMACK is to lose his seat in the Senate should he not be succeeded by a plain, redheaded man

like himself? Now see Dr. Gaines milk himself and showers of human kindness pour musi-

" If anything is my strong suit it is love for my fellow man, and the next is hate toward those who presses my neighbor or the people. I may not be very religious, but I love my neighbor very nearly as much as I do myself-not quite as much, I will know how much I do love myself-and I will tell you who my nearest neighbor is. He is a small, independent tobacco manufacturer, where I go

and buy my cigars." A man that not only forgives but loves the man he buys his cigars of is about as good as this rough world can produce. But the rural parts of Tennessee and the rest of the uncontaminated district

breed all the good people: "After all we must get back to the very mud-

sills of society, to the homes and firesides of the country-that is, removed from the contact influences of city life. From there you will find most of our illustrious soldiers have come; from there you will find the most of our best citizens have come, according to population, There you will and people have not become corrupt or debased by hunting for fithy lucre. t is in the sweet little homes of dear old Tennessee, where the gourd vine hangs, that you will find true happiness: it is in the humble home that you will find deep, honest convictions, true virtue; there you will find the old man, with his wife, his daughter, his son, talking of ' the good old days '-gone forever-deploring public and private depravity of these days, that his son may avoid riches if it costs his good name. [Applause.] "

The "Congressional Directory" tells us that Dr. JOHN WESLEY GAINES was "born on a farm." Yet he lives in Nashville among the contaminating influences of city life. Probably he has gourd vines hanging on his home; yet is he absolutely safe? We tremble to think of that fine flower in that rocky soil.

The Uprising of Religion.

The recent secession of more than a hundred members of one Presbyterian Church of this town because of a long and bitter intestine quarrel and their willing reception into another church of the same denomination affords an indication of an intensity of partisan religious feeling which seems to belong to a past period rather than to this time of comparative religious indifference, or at least looseness of conviction.

Mere pride of opinion and a worldly and human desire to weaken the particular church in which it had been resisted may have been a strong impelling influence with these stubborn Presbyterians, but they showed also their high appreciation of the need and importance of church membership. The were not willing to be left out in the cold. They wanted the warmth of church fellowship and association. They were determined to remain in the organization. They insisted on being labelled as Presbyterians. In New York there are now about

fifty thousand people who share with them that particular regard for Presbyterian Church membership. Except the Episcopalians, whose communicants are probably about twice as many, and the Lutherans, of about the same number as the Presbyterians, they are more than the membership of any other of the many Protestant denominations in this town. The total number of communicants of all these churches is about three hundred and fifty thousand. This aggregate is numerically great, very nearly as great as the whole population of Buffalo, the second city of this State, yet proportionally to the population of New York it is small, only about per cent. The Jews also, of another than the Christian religion, or of no religion at all, are more than twice as many. More than three times as many Protestants of the town are o tside of churches altogether, infidels, or at least without definite religious convictions, indifferent to the subject. About four times as many of the prople are Roman Catholics by religious allegiance.

Actually, however, the number is so large as to demonstrate the truth of the remark of Mr. GOLDWIN SMITH a week or two ago that churches continue to be great in their influence as social organizations. This in uence extends far bevond their specific membership and a shadowy world of the dead. We have in lieve he belongs and will at a near day go there. pay no heed to religious observances eventually, no doubt, also to the pay of generally they recognize their social importance in certain ways and yield conformity to them there. The Church steps in as a foremost figure at the three great crises in the human career, at birth, at marriage and at death. Fashion itself invites its interference. A marriage without priest or minister is legal, but it is still socially unsa isfactory. The blessing of the hurch on the union is usually regarded as a social requisite, even by people who never go to a church at any other time and show no other form of respect for its teachings or its authority. Social decency likewise requires that the minister of religion shall be called in to give solemnity to the burial of the dead.

Moreover, the small minority of the population who go to church includes those who are most influential socially. They make up the conservative nucleus of the town. They are, at least, the more punctilious part of the communitypeople of social conformity who go to church at least as a decent social observance, no matter how indifferent they may be to the dogmas preached and symbolconservative force in society, and it ought to be sustained for that reason, if for no other. Besides, it appeals to the and regular attendance on it savors of

respectability. The eagerness of the Presbyterians of whom we have spoken to retain their church membership, as if deprivation of it constituted a vital injury to them, is a feeling which is not less vital in the people. We get almost daily eviden es of its passionate intensity in letters from our correspondents. At this time, too, religious revivals in which that emotion is stirred to even extravagant, if not hysterical expression, are taking place on a scale of magnitude and spiritual exaltation which recalls periods of religious excitement in the past when the flame of emotion burned most brightly. The spread of religious scepticism, going to the very foundations of history, seems to be arousing the churches to enter into the fight with the destructive forces of infidelity with an energy which to an infidel might suggest desperation. Never before have faith and denial come into conflict more squarely and more fiercely. If the infidel assault should now be successful, even the merely ocial power of the Church, now so dominant, would eventually be in peril, and unquestionably one of the strongest pillars of the social

structure would be removed. The thirty million religious communicants of the United States, gathered in something like two hundred thousand churches and synagogues, afford assurance that such a day of desolation is yet far off; and religious faith denies that there is such a possibility-believes one change is needed for the improve-

without a shadow of doubt that the Church is eternal on earth no less than in heaven.

The Housesmiths.

The action of the Iron League in resigning from the general arbitration board of the Building Trades Employers' Association has an interesting bearing on the future standing of the housesmiths' trade in New York. The announcement of the resignation was accompanied by a statement to the effect that the Iron League had retired because the striking Housesmiths and Bridgemen's Union had been ruled out of the board. However, it is understood that the withdrawal is permanent, forming part of a movement to reduce the housesmiths from the rank of mechanics to that of unskilled laborers, with the result of excluding them henceforth from the arbitration agreement.

The housesmiths are regarded as the most unruly element among the mechanics in the building industry. Their incessant and arbitrary strikes under SAM PARKS were one of the causes which led to the organization of the Building Trades Employers' Association for the purpose of compelling the mechanics in thirty odd trades connected with the building industry to accept a plan of arbitration. The employers, in perfecting the plan, refused to recognize SAM PARKS'S union, which continued to be dominated by leaders trained in his methods. The arbitration agreement was signed by a new body of housesmiths, formed under the auspices of the employers, but eventually the old and the new union were amalgamated, with the aggressive faction once more in

control. The present strike of the Housesmiths and Bridgemen's Union was an exceptionally flagrant violation of the arbitration agreement. The union has been expelled from the general arbitration board. If the employers were to follow precedent established by them in similar cases that have arisen in various trades they would proceed to organize a new union to take the place of the one expelled. However, the Iron League has declared for the "open shop" and withdrawn from the general arbitration board, without giving up its membership in the Building Trades Employers' Association.

As a matter of fact, the belief is all but unanimous among employers in the several trades that no permanent agreement can be had with the housesmiths, and it is said that the Iron League's course has been taken largely in defer ence to prevailing sentiment in the Building Trades Employers' Association.

That association admits only unions of mechanics, as distinguished from laborers and helpers, to the general arbitration board. It has always been claimed that housesmiths are not mechanics in the proper sense, but have been rated as such because of the power which SAM PARKS'S tactics invested them with to intimidate non-union labor and to involve other trades in sympathetic strikes. However, these tactics are no longer as effective as t ev were and as the housesmiths have now forfeited the support of the unions working under the arbitration agreement, most of which voted for their expulsion from the general arbitration board, the way seems open for the employers to test the reaches to all society. Even where men housesmiths' claim to the rank and

C to and the Cash.

Next to HARRIMAN'S tears, the Hon. WILLIAM BOURKE COCKRAN'S surprise, indignation and wrath are the most pathetic episode of the life insurance drama. The CATO of the House looks longingly at the great life insurance safes, and his stern ascetic countenance speaks by every corrugation and fold of thought almost as loudly and expressively as his clarion voice:

" Within my memory three large companies have accumulated a billion and a quarter of dollars; and it will not be a generation before this sum will be five or six billions."

A billion and a quarter! And BOURKE Cockran hasn't got any of it; can't get any of it? "Great God, Mr. Speaker!"

The Princeton-Harvard Football Deb.te.

At Cambridge on Friday night the debating team of Princeton University defeated the Harvard team in a debate ized. The Church, they say, is a great on the question: "Resolved, that intercollegiate football in America is a detriment rather than a benefit." The Princeton speakers had the affirmative, social instinct, brings people together, and the judges decided unanimously that Princeton "had the better arguments.

Harvard proposed the question, and Princeton had the choice of sides. Harvard, actually in opposition to football, argued in its defence; Princeton, strongly favoring the game, attacked it in this breasts of millions of the American debate. The result was therefore due to argumentative skill rather than to the logically honest outcome of the candid opposition of the genuine convictions of the parties to the debate.

This aspect of the debate is most apparent in Princeton's argument from her opponent's actions during the season just closed: "A Harvard publication says that men during the season do next to nothing in their studies, President ELIOT says that the distractions of the game grow greater every year, and all religious belief as never before in a prominent member of this year's Harvard team [BRILL] says that for the last two years university football has played havoc with his studies."

> The debate was disingenuous. Prince ton attacked sootball as it is; Harvard defended football as it should be. The result justifies Princeton's attack on the present condition of the game, but in no way denies the possibility and the advantage of making it over.

The football situation is rapidly clearing up-this way: For schools and for the general student body, an open game, either "soccer" or "rugger," as they are played in England and Canada; for the colleges, American football under systematic and organized control, and effective legislation backed by the authority of an intercollegiate league. This

ment of football by the elimination of the opportunity for "dirty" work: the abolition of "piling up" on a player when he is downed.

•For the schools, a modified game; for the universities, a reformed game.

The pay of the crew of the Nantucket Shoals lightship, a public utility supported by the Federal Government, stopped when the vessel sank. The crew barely escaped with their lives. Secretary METCALF believes that these unlucky Government employees will not lose a cent of wages. Perhaps they may not, but the records of the Government furnish many instances of just claims long delayed in settlement or abandoned by the claimants because of the expense and bother of prosecuting them. Uncle SAM is not a notably kindly, generous, paymaster to the rank and file of his em-

In the New York post office the holiday rush is on, and so great is the amount of mail to be handled that all hands must work overtime. The appropriation for the post office is so small that the regular force is hardly adequate in ordinary seasons to meet the demands made on it. At Christmastide the postal employees are worked in a way that no reputable shopkeeper would allow in the case of his employees. Yet the Post Office Department is the big gest business enterprise in which the Gov ernment engages. Were it a private enterprise it surely would not be on the white list of the Consumers' League.

"LENGTHENED INFANCY."

Pope and Fiske; From a Correspondent

Who Should Discover Lucretius. TO THE EDITOR OF THE SUN-Sir: The as a factor in the evolution of man has of and it is generally conceded that the late To quote from a biography of Fiske, there is a very good example of this, as well as a condensed account of the theory 1 self: 'Mr. Fiske made one original contribution n support of the Darwinian theory, which is now recognized to be of high importance. idea is that actions which in the case of the simpler animals are matured before birth, must in the higher and more complex animals of a period of infancy, to be prolonged in proportion to the degree of elevation of the animal in the scale of existence."

In several instances Fiske very positively asserts his claim to originality. The most dogmatic assertion is to be found in the preface to "Through Nature to God," where

preface to "Through Nature to God," where the following appears: "The detection of the part played by the lengthening of infancy in the genesis of the human race is my own especial contribution to the doctrine of evolution."

This great thought was first entertained by Fiske as early as 1871, and in the fourth chapter of "A Century of Science." published in 1800, the occurrence is mentioned. Whils reading of the experiences of Alfred Russel Wallace in the Malay archipelago Fiske became greatly interested in the description of a certain newborn orangoutang. Here Fiske says: "And while I was reading of that I thought, 'Dear me, if there is any one thing in which the human race is signally distinguished from other mammals, it is in the enormous duration of their infancy; but it is a point that I do not recollect ever seeing any naturalist so much as allude to."

Now, as a matter of fact, more than 150 years ago Alexander Pope, in his celebrated "Essay on Man," in epistic the third, made the following short but lucid statement:

A longer care man's helpless kind demands;

A longer care man's helpless kind demands; That longer care contracts more lasting bands. That longer care contracts more lasting bands. In two short lines the exhaustive subject of the "infancy contribution" is focused almost to a point. It is evident that Pope anticipated Fiske by more than a century, and the citation of this fact makes a distinct case of priority of thought in favor of the noet. Alexander Pope. So the credit for the discovery of the importance of the increased length of Infancy in man belongs not to the domain of science or philosophy but to the poetical world.

That Fiske was perfectly sincere in his belief that he was the first to contribute the fact in question I have not the slightest doubt. And the influence upon modern thinkers of this great thought as propounded

ers of this great thought as propounded by Fiske, has been for incalculable good. Nevertheless, Pope's interpretation of the same truth is as old as it is self-evident. HAROLD EDMUND DUNNE, M. D. RIDGEWAY, Pa., Dec. 13.

done either for revenge, in the heat of passion, or for gain. In a planned assessination the perpetrator usually assures himself that he will escape detection, or his real or fancied wrong has so dis torted his moral vision that he is willing to suffer whatever penalty may accrue. In murder done
in the heat of passion the aggressor is for the moment the insane victim of his brutal instincts. These latter we will always have with us so long as human beings, through ignorance, allow their God given better natures to be overruled by their baser ones. As love and hatred are near kin, so are anger and enthusiasm.

It is supposed that the State of Vermont demanded the life of Mary Rogers not in a spirit of revenge or for punishment, but for correction and example in safeguarding the lives of its people Therefore I make my plea for a better understand-ing of the process of correction.

I do not believe the death punishment is any

more efficacious in deterring men and women from committing murder than a sentence to im-prisonment for life. We must also consider the fact that now and then an innocent man is caught the dragnet of the law and so enmeshed by incriminating circumstances that conviction must follow. Time may bring to light the truth. Then It not worth all the expense of caring for the many guilty ones to give this man or woman lib-erty to start life again with a clear record? Care for the erring ones throughout the term of

their natural lives, or if for sufficient reason they be pardoned, let them go out into the world to live a new life, preaching to others of man's humanity

enlightenment men will live with the love of God in their hearts and mutual respect for the rights will in that future Utopia mend our manners ROCHESTER, Dec. 14. ZACHARY SMITH, D. D.

Boston by the Quart.

TO THE EDITOR OF THE SUN-Sir: I note that in Thursday's Sun it is editorially stated that only 26 per cent, of Boston's population is native born American. In a statistical journal I am informed that Boston consumes annually 68,732 barrels or 10.997, 120 quarts of beans, which, according to the statistical journal, allowing a population of 580,000, would allow 1914 quarts annually to each inhabitant of the Hub, including bables not supposed, outside of Boston, to be equal to solid food. Allowing there are 50,000 babies in Boston—and there must be that many in a population so largily foreign and not rich—we have an increased quartage per person to about 22 quarts. This in weight represents, say, 44 pounds of beans for each Bostonian. But, by THE SUN's showing, only 26 per cent, of the population (or 145,600 persons) are the real thing —the genuine genus Boston beancater. Allowing 5,600 of these to be bables—and that is fair enough for such an intellectual centre-we have 140,000 Bostonians eating 10,997.120 quarts of beans an nually, or 78 quarts per person. With these figures before us we are confronted with two questions One is: Isn't that too many beam to eat without producing brain fag? The other is: Does the Bostonian atmosphere have such an effect upon foreigners living there that they become bean-caters of equal capacity with the natives? In any event, can anybody eat nineteen and a half quarts of beans a year and maintain that standard of excellence which the world expects of Boston?

NEW YORK, Dec. 15.

K. J. M.

A Massachusetts Christmas Suggestion. TO THE EDITOR OF THE SUN-Sir: The time has ome when the well to do are exercised as to who they shall give for Christmas presents. I would like to suggest through your columns that for this holiday season they forego exchanging gifts and each give the money usually expended in this way to poor families.

Give them fiannelette sheets and rubber ho water bags. In this way thousands may be made comfortable at night and escape the positive misery that comes to the poor in wiater. This will be practical Christianity.

> The White Beard's Burden If you would win the guerdon And serve a joyful cause ake up the white man's b

The pack of Santa Claus,

OUR POSTAL SERVICE.

WASHINGTON, Dec. 16 .- The keynote of the annual report of Postmaster-General Cortelyou is his desire to run his huge department strictly as a business institution. It is a great pity that it should be so nearly impossible to establish and conduct the service on such a basis. Its vastness alone would make this difficult, although mere magnitude is not the most serious obstacle. That is found in the fact that in its development the service has followed no clearly defined system. We have had forty-one Postmasters-General in 116 years, and each has hung his attachment to the growing structure in accordance with his own idea. The result is an aggregation in which some confusion and a failure to attain the high-

est efficiency are inevitable. A little more than 280,000 persons are employed in the postal department. There are 68,131 post offices in the country, and the cost of the service last year was \$167,203,-762. The returns from sale of stamps and other sources were \$152,826,585, thus showing a deficit of a little more than \$14,000,000. Mr. Cortelyou says that he is "less concerned about the deficit than about efficiency of administration." There will be no dis agreement with him on that point. Efficiency includes economy, and the most important feature of the service is safe and speedy transmission and delivery of mail matter.

The postal service, in the matter of its economical administration, is handicapped by the fact that it is so closely allied to the system of political patronage. This is not and perhaps cannot be entirely overcome by civil service laws. A little jolt is given to the patronage system by Mr. Cortelyou's definite announcement that "fourth class postmasters will be retained during satisfactory service." Another influence in the same direction is the use of ratings "based upon inspectors' reports and other data' as a factor in appointments rather than the arguments of delegations or the presentation of petitions. Both come in ever flowing rivers, and their many contradictory claims are, as they should be, subordinated to official records of the service of incum-

Consideration is given in the report to possible increase in revenues and possible decrease in expenditures. There is a suggestion that the present franking system be revised, and a commendably conservative tone appears in the review of the rural delivery system. There is a recommendation that the Government own the wagons used for mail transportation in cities, and that arrangement be made for ownership of pneumatic tube services of demonstrated worth. At this time, when the rights of shippers occupy so large a place in affairs, more might have been said in this report about "fair and reasonable rates" on mail transportation. The department paid to the railroads last year the very comfortable sum of \$39,384,916.17. The Interstate Commerce Commission would probably find this a rich field in which to exercise itself.

On the whole, our present service is wonderfully efficient. We note with impatience and a sense of wrong the one letter or paper that has been delayed or has gone astray, and give little attention to the fact that ninety and nine in every hundred come safely and promptly. The service is not ideal, perhaps, but much is being done to perfect it. It costs a big lump of money but we get a g eat deal out of it.

The Burlington Magazine for December "How Greek Women Dressed" is the title of the first article in the Burlington Magazine for December (Robert Grier Cooke) G. Baldwin Brown, who will contribute further articles on the subject. Prof. Brown points out the value to the connoisseur and artist of a knowledge of the styles of dress at different periods. There was no difference in principle between Greek male dress and that of the women. In the case of the latter some minor additions, such as veils, were sometimes worn, but essentially it consisted of two garments, corresponding roughly to tunic and mantle.

and Value of Ancient Egyptian Art" concerns itself especially with the slate palette of King Nar-Mer, in the Cairo Museum. Prof. C. J. Nar-Mer, in the Cairo Museum. Prof. C. J. Holmes writes of the landscapes of Richard W.son, suggesting the hope that the work of this artist will cease to be neglected. Under the title of "Mediæval Architecture Refinements" L. Ingleby Wood describes the remarkable exhibition of photographs and drawings held recently in Edimburgh, the result of some thirty-five years of research and study on the part of William Henry Goodyear of the Institute of Sciences and Arts, Brooklyn, into the introduction and employment in the buildings of the Middle Ages of apparent imperfections, which, he employment in the buildings of the Middle Ages of apparent imperfections, which, he asserts, are a distinct survival of the now well known refinements present in many of the temples of classical Greece. The series of articles on the classification of Criental carpets is continued, and Mr. Herbert P. Horne contributes an illustrated paper on the art of II Grafflone, Egerton Beck's "Ecclesiastical Dress in Art" will be continued.

"Eccl-siastical Dress in Art" will be centinued.

In the department of art in America Mr. C. Fitzgeraid discusses the plans for a reunion of artists in New York, and in calling attention to having here the nucleus of a power by academy says: "Vith the help of a few phases—an American école, a New York salon, a university atmosphere, a dignified body of artists—we may yet succeed in swelling it to royal dimensions," Mr. Paul Chalfin, late of the Boston Museum, points out some of the heretofore unknown treasures in Japanese art which the Boston Museum has acquired. This is a revelation of the extent of these treasures, and will arouse expectation for the time when they can be put on exhibition. As usual, the Burtington ut on exhibition. As usual, the Burlington admirably illustrated.

TO THE EDITOR OF THE SUN-Sir: In the synop

TO THE EDITOR OF THE SUN—SIT: In the synop-sis prepared by the management in a play about to be produced in New York the most thrilling scene mentioned, presumably realistic in effect, is the wreck of a schooner on "the rocks of Cape Cod." What particular rocks are meant?

Are they the stones which Uncle Sam has placed on the extremity of Long Point to keep that bit of his domain from slipping away from him and which are so tempting to the natives that he has made ! a punishable offence to carry them off? Or are they the specimens of Belgian blocks so laboriou: ly fished up by the wreckers a few months ago from a sunken schooner off Monomoy and hoarded on the beach at Chatham? Then, too, there is, to be sure, the boulder along the road between North Truso and Highland Light, but tha rould not seem to menace the safety of ocean

If the scene painters and effect devisers can reproduce the features of the real Cape—the grand desolation of the huge white dunes of that terrible coast, say between Race Point and Peaked Hill Bars, or the vicious work of the breakers over those reacherous, deadly shoals, they will achieve a triumph.

To those who know anything of Cape Cod, of its To those who know anything of Cape Cod, of its humor and its heroism, of its genuine comedies and its awful tragedies, any attempt to represent its life must seem ineffective; but the scenery should at least be a reminder of facts so easily ascertained.

The Christmas Poem of the Street Preacher. A merry Christmas to one and all, also a happy New Year. The grace of God in one's heart with charity drives

out all fear; And remember whosoever giveth to the poor lendeth to the Lord. For charity covers a multitude of sins, to the giver is the reward.

The Lord loveth a cheerful giver; now is the time the poor is in need; Those who have plenty and some to spare, God never forgets a good deed;
This is the time of the year the little tots hang up their stockings, full of joy.
And their hearts beat in thankfulness in the morn-

ing for each little toy Oh, papa and mamma, ain't Santa Claus been good

to you and me! Look at the nice little trinkets this year he has hung on my tree."

And let those joyful ones remember there is some poor little tot not far away
Whose heart they can make happy on this slessed

Christmas Day. EDWARD FALCONES, Street Preaches.

TO HORNS! TO HORNS!

Battle Cry of an Furnged Victim of Scient Automobilists.

TO THE EDITOR OF THE SUN -Ser: 1 am & man of no great importance in the world. My house is only a two story and basement brick house in a quiet street in Brooklys. where the allantus trees still survive, with their pungent smell. But I have a grievance on my mind that must have utterance or l shall bust, explode, spontaneously combust or do something that will bring me into notice. My grievance is the insolence, the ufter

recklessness of the automobiles in this city and their infallting horns.

Who gives the automobiles the right to blow horns in the street? Can a truck driver carry a horn? Can a carriage; can a pedier; can a pedestrian? What right has a fatnecked banker to come whirling up crowded Nassau street from his country house with a hairy chauffeur tooting an angry, raucous, nerve killing horn, making me almost jump out of my skin lest I be run over? Who gives him a right to seize the street for himself? Can a carriage do this? Can I get a right of way up Nassau street through the bridge crowd and home by blowing a horn in front of me and scaring citizens, old, young and middle aged, so that they jump out of my

is there no obligation upon an automobile

is there no obligation upon an automobile to warn people with moderation and with some restraint upon their own movements, such as carriages must show, because of their inability to communicate their notice unless they give an opportunity to foot passengers to hear them?

I want to sound a declaration of war against the automobile horn. It was devised, I have no doubt, with the idea of protecting the public. But the result of its use is that it has relieved the automobile from any duty except blowing its accursed horn. The chaulfeur toots his horn and you do the rest, the blandity says in court: "I did everything I could to avert the accident. I hiew my horn, but the child failed to take notice," He blandly says in court: "I did everything I could to avert the accident. I blew morn but the child failed to take notice, and the Court says "It was an unavoidable

accident."
I occasionally drive on the roads outside of Brooklyn, and an automobile comes up behind me with a rush. I turn out like a slaveatthe sound of the horn, lest I be wrecked and possibly killed. Has that automobile any right to do more than a wagon—that is, come up behind, slow down and request that it may pass?

any right to do more than a wagon—tast is, come up behind, slow down and request that it may pass?

Many and many a time I have seen scenes that reminded me of the recorded tales of how the ancient lords of the manors rode imperiously through the villages, spurning the villagers from their horses hoofs. Are we becoming like slaves of these impudent automobile owners?

Let us end this nuisance! I call upon all truck drivers and citizens to carry horns and blow hack at the beasts as they hog she high roads. Let old, young, middle aged, join the crusade. Let us all march, or ride, or walk through the highways, making ourselves such nuisances that the authorities will have to restrict all horn blowing. Then, when all observe the same rules of the road, the automobilists will be compelled to keep their places, and they cannot be licensed to run over us just because they have warned us. Out with your horns, fellow citizens and truckmen! We humble footmen are freemen. Out with your horns and blow for life, liberty and a share in the equal enjoyment of the streets! To arms! To Horns

BROOKLYN, Dec. 15. PATRICK HENRY.

THE ENGLISH GAME. A Veteran of the Football Field Advocates

a Return to Straight Rugby. TO THE EDITOR OF THE SUN-Sir: In the football controversy your correspondents seem to have missed the essential point in favor of the Rugby game as a deterrent of

injuries. It lies in the difference between American and English tackling In the Rugby game, where there is no in-terference, the runner is followed by his team mates. When tackled or about to be tackled he tries to pass the ball to one of them. It is the object of the tackler, therefore, to catch and hold the ball as well as the runner So he tackles about the arms and shoulders

catching the ball as well as the runner.

In the American game, as we all knew, the ball is seldom passed in the open field. Possession of the ball is the all important

Possession of the ball is the all important thing. The back hangs to it like death. So the tackler, relieved from the necessity of watching the ball, tackles, by preference, between the hips and the knees. Indeed, in spite of the rules, he frequently tackles below the knees, especially since "hurdling" has come into vogue.

The fall of any upended cylindrical object if struck near its base is much more violent than if struck near its top. To illustrate this set up a lead pencil on end and strike it as smart blow near its base. Then set it up again and strike it near the top. Notice how much more violently it falls in the first instance. My observation of the American game has convinced me that the most serious injuries occur not in mass play but in open field tackling.

Our interpretation of offside play, per-mitting interference before the ball, with the consequent elimination of open field passing, is the trouble with the American game.

The great mistake of our football was made in the early days of its introduction when, instead of taking up the English Rugby game under British instruction, we misinterpreted under British instruction, we misinterpreted the rules and started to improve them on the "get there" system.

"get there" system.

Aithough an old player of the American game, I am for a return to straight English Rugby for the benefit not only of the players but of the spectators. As a blood stirring spectacle, aside from partisan feeling, the British game is infinitely preferable to ours New York. Dec. 16. Ex-CENTER.

Senator Foraker's Maiden Oration.

From the Pittsburg Dispatch Senator Foraker was asked not long ago to tell the title of his oration when he graduated at Corneli in 1839. He responded, "Three Hundred Lawyers." That seemed a strange subject for a com-mencement thesis, but Foraker explained: "When I went home for the senior's vacation I was racking my brain for an oration subject. Stopping in Cliv cinnati on my way to the old home in Highland county, I walked along Third street and was impressed by the many signs of lawyers that I saw at every step. I had already decided to be a law-yer and to practise in Cincinnati. It gave me the chills to find so many lawyers already there. I stopped a man on the street and asked him how many lawyers there were in the town, and he responded, 'A'bout three hundred.' I repeated it in wonder, "Three hundred lawyers, three hundred lawyers," On the train going up home the car wheels seemed to sing, "Three hundred lawyers, three hundred lawyers.' I would awaken at hight the same song about three hundred lawyers. Ever the old cow welcomed me with a moo that sounded like three hundred lawyers. So it came to pass that I seized upon it as the theme for my commencement day thesis. I used it, making the argument that no matter how many there were in the law or any other profession, there was always room for

one who went in determined to win." A Hearing in Oklahoma Legislature From the Kansas City Journal.

The recent appeal made to the President by Ira Terrill, the Irrepressible Oklahoma convict, has called forth some reminiscences from the old timers regarding the first Oklahoma Legislature, of which Terrill was a member. He was always a disturbing element then, and was regarded as a dangerous man. C. G. "Gristmill" Jones was Speaker pro tem.

of the House, and one day when he was in the chair Terrill, who occupied a seat on the front row, arose to make a motion. Jones refused to recognize him, and gave the floor to another member. Terrill reached down into the side of his coat and brought forth a dangerous tooking "gun" in each

Pointing them both at the Speaker, he asked:
"Will you put that motion?" Before he could
get the question out all of the press representatives, who occupied a table next to the Speaker's desk, were under their table, and the Speaker had as much of his body under cover as his dignity would allow. It is perhaps needless to add that the moion was put.

Had Choice of Weapons.

From the Saturday Evening Post. Shortly after the civil war Senator Vance was ecturing in Boston. "Fellow citizens," he began; you are my fellow citizens. We all belong to this great country. We of the South wanted to leave you, but you would not let us go, and now we are with you to stay. I belong to you. You belong

A voice in the rear of the half cried:
"Aren't you the man who said one Southerner could whip ten Yankees with a cornstalk?"
Instantly Vance replied: "Yes, my friend. I am
the man. I said that one Southerner could whip

ten Yankees with a cornstal't. I believed it than and I believe it now. The trouble was that Yankees didn't want to be whinned that way.

The Mistake of a Celebrated Bird. The dove had just returned to the ark with the "One would think," sulked the fair ones of the

party, "that the fool might have had enough sense to bring a mistletoe." Herewith they lost interest in whether land was